/94 cont./

881 178 pay little attention to the phenomenon of masculine adolescence. Only in the village of Jacareí have I had information that the boy, 881 when his voice changes, is subjected to the resguardo in order not 825 to be the victim of odjépotá and so that there will not be incarnated in him certain spirits, particularly of animals such as anta, jaguar, etc. The spirits of female animals would be incarnated in the boys, just like those of male animals in the girls. The resguardo of the boys is practically reduced to not eating the meat of ani- [868] mals considered dangerous spirits. It is at this age that they learn the manufacture of adjó (carrying baskets) and sieves, the tasks in the clearings, the construction of traps, and other things.

881 304 [184] [178] The Mbüá practice the piercing of the lip, but they do not seem to attach exceptional importance to it, at least in general. In the group now established in the village of Rio Branco, a doctor-sorcerer, some decades ago, decided without much ado to abolish the practice: he is supposed to have explained his attitude by saying that "today one can no longer live as in ancient times."

[301] [824] The orifice is minimal, almost invisible, and in it is worn (but not always) a fine toothpick of taquara. The piercing is not necessarily done by the ñanderú. Any man of the village can perform it, using a splinter of pindo leaf-rib. It is preferred, however, that all the boys of prepuberal age (about ten years old) existing in the group submit to the operation simultaneously. Any person, including those of the female sex, may be present on the [752] occasion. The patients are not considered in a state of odjékóaku, [278] and the wound is only treated with peanut /Port. coré/ oil (ytxótxim). /95/ An essential condition is that the boy must have previously [115] passed through a period of apprenticeship under the orientation of [868] his father or some person entrusted with it, during which he has been instructed in the techniques of plaiting and other skills -- so that he does not become lazy, according to the explanation of 881 Pablo Vera of Yroÿsã. In Rio Branco the Indian Karaí or Marcelino 867 Rosa explained to me that the ones being initiated receive a series 577 of recommendations or counsels (which he called "education"). [115] They are more or less the following: "work a lot, plant well, do

/95 cont./

881 not do harm to anyone, do not offend the families of others, do
867 not mistreat anyone, behave well on journeys (that is, do not
577 drink much liquor), have the tasks in the clearing done well, do not mistreat the woman when married" (3).

3. /From p. 98 of the original source./
Schaden, 1948c, p. 162.

[178] This enumeration is particularly interesting because of betraying the consciousness of so many problems that afflict the community in its present phase of cultural transition.

881 Only the Kayová give ritual emphasis to the piercing of
[184] the lip of the boys, with ceremonies of a religious stamp and not only measures of a magical nature. For the Kayová the celebra-
[829] tion is the event that stands out most in his life cycle. Nevertheless, in the nuclei of southern Mato Grosso the celebration (called there kunumĩ-pepỹ, or kunumĩ-piéta, hybrid form) is doomed to disappear, an inevitable consequence of the dominant
[114] new conditions of life in these groups. The data that I have were obtained principally in the village of Amambai.

[756] It is the ñanderú (paĩ) or doctor-sorcerer who decides on holding the celebration. Failing to hold it for a very long period, the community would be the victim of misfortunes. The common
[304] interval between one celebration and another, varying according to
[561] the number of boys of an age to have their lip pierced (between 8 and 12 years old, more or less) is about four years, on the aver-
[628] age. On this occasion the Kayová of two or three neighboring villages gather together.

[243] In general the kunumĩ-pepỹ coincides in the respective year with the maize celebration, avatĩ-mongaraĩ (ceremonial harvesting of the first maize), which is held when the corn is ripening, that
[561] is, from January on. For the piercing of the lip there ought to be about ten boys of the age indicated; those who are more than twelve years old no longer undergo the ceremony. Therefore there are adults who do not have the labial hole. As early as a year
[262] in advance the candidates start avoiding heavy food, especially certain game, preferably nourishing themselves with chicha.

/36 cont./

553 themselves in a hammock, while the mother has the baby in her arms. Relatives of the child may or may not be present. The person who performs the ceremony is likewise sitting in a hammock, singing various songs. It is the mother who gives the name to the child. Before the ceremony ends, the child is seated on the floor, a piece of corn husk being put on his back by way of a tail. Then the one in charge of the ceremony continues to sing [828] and cuts the corn husk. If this is not done, the child will be restless, like a chick, and throughout life he will not want to remain [551] still. No payment is made for this service. Nowadays only Cayuá [177] names are given in the manner described, but all the Cayuá of Taquapirí have Brazilian names by which they are called. These [178] might be given by a Catholic priest who by chance is going through the region, but it frequently happens that the person is given any name suggested by the father or by some Brazilian.

855 Education: During the first years of life the child is ordinarily
867 educated by the parents for the role that it is to perform as an adult. It falls to the mother to educate the daughter, and, while the child
868 is still quite small, she must become familiar with a small number
593 of tasks connected with the domestic economy, such as, for example,
462 that of fetching water. In the course of time the girl /37/ learns other work, such as pounding maize, cooking the various foods, planting the clearing, harvesting the crops and taking them home, as well as sewing clothes. Mother and daughter are found in constant association, the moments when they are separated being rare. [736] In case of the mother's death, it is the maternal grandmother or [603] the mother's sister who takes charge of the girl's education.

The boy's teacher is the father, and some boys, upon reach- [423] ing the age of about eight or ten, receive from the father small areas of land which they can cultivate and consider their property. The majority of the boys, however, work in the father's clearing until they reach an age quite considerably older. Although the principal work is that of the clearing, the boy needs to learn other things as well; he is also taught how to hunt and fish, to collect wild honey, to make baskets and bows and arrows. In case of the father's death, the boy is taught by the paternal uncle.